THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.*"—HEB. 5: 4-5.

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MIRACLES MUST CONTINUE.

BY ELDER JOSEPH J. CANNON.

"AND who shall say that Jesus Christ did not do many mighty miracles? And there were many mighty miracles wrought by the hands of the Apostles.

"And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold I say unto you he changeth not; if so he would cease to be God: and He ceaseth not to be God, and is a God of miracles.

"And the reason why he ceaseth to do miracles among the children of men, is because they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust.

"Behold I say unto you, That whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ it shall be granted him; and this promise is unto all, even the ends of the earth" (Book of Mormon 9: 18-21).

Thus wrote the last Nephite prophet, the last Nephite also, for around the hill Cumorah, Moroni had seen his whole people fall beneath the sword of the Lamanites. He had shared in their last war, had helped marshal and lead them. In the short intervals of peace he had labored with his father to abridge the records of the fated people and at the time he wrote was about to bury them in the hill to await their discovery and translation centuries later. When the great final battle was fought at their last rallying place, he beheld men, women and children slaughtered. The aged Mormon and a few followers who

had escaped that destruction had since fallen victims to the relentless enemy. Moroni knew that the people had brought extermination upon themselves by their wickedness and by denying their Redeemer whom their fathers had seen. In his loneliness the Prophet was in fit mood to write that stern warning to future generations. "Behold," he said, "I speak unto you as though I spake from the dead; for I know that ye shall hear my words."

The inspired teachings of Moroni appeal to our reason. His great argument in favor of miracles, a part of which we have copied, is incontrovertible. If wonders were wrought by the faith of the Lord and His servants in former times, unless God alters, the same faith will bring forth similar blessings now. The absence of miracles cannot be accounted for by saying that knowledge is so extended that the need of these gifts has passed away. If Paul and his companions saw through a glass darkly, the best of men now can hardly claim a clearer vision; that which is perfect has not yet come. Jesus Himself being a doer of miracles, Christians will surely not maintain seriously that they are superfluous. On the face of this broad earth just as ignorant beings can be found now as were those with whom the Lord mingled, if it is thought that miracles were only for the ignorant. This, however, we will not admit. The Savior was no charlatan who played upon the ignorance of the people. It was among those who had faith that He performed His wondrous works. Where there was little faith He withheld His blessings. We can best conclude as Moroni declares that God ceased to do miracles among the children of men because they had dwindled in unbelief, departed from the right way, and no longer knew the God in whom they should trust.

If miracles are not performed to win over the ignorant who cannot be appealed to in any other way, as some would have us believe, what is their purpose? In the first place there is the direct benefit of the work which is done. In the Savior's ministry He fed the hungry multitudes by miraculous means and saved them from suffering; He gave relief to those who were tortured by evil spirits; healed the shriveled arms and helpless feet of the crippled; gave the blind power to see the beauties of this world and the deaf power to hear its music; made glad the hearts of those who mourned for their beloved dead, whom He gave life again; and calmed the hearts of His terrified disciples by commanding the sea to be still. In these great works and those of the Apostles after Him, there was a manifest purpose and immediate benefit to those concerned.

Besides this, the working of miracles strengthens faith in God. When He does something that mortals cannot do, we realize His great power; and when the heavenly blessings come to us as individuals we realize that though He rules the universe yet He can and will care for the least of His children if they obey Him and seek Him in faith. Where miracles abound in the Church the Saints feel that the Lord is near them and that He will watch over them under all conditions. If they suffer, not having brought on the trouble through sin, they know that the Lord permits it and could relieve them as He has done before, and realizing this they bear their troubles cheerfully accepting the pain as a needful trial.

More important perhaps than all else is the fact that those who do these works must come into close harmony with the Lord. He through whom God

does wonders must be pure, humble and of unshaken faith. If his heart harbors evil, if he begins to take the honor to himself, or if his confidence in the Lord falters, he can say amen to his power to perform miracles. He will be rejected as a spoiled instrument. But if his righteousness increases with each new gift from the Lord, as it will do normally, he receives as great blessings as do the sick who are healed under his hands, or the blind who are given sight at his command in the name of the Lord. God never uses a man as a tool. When He speaks words of wisdom or prophecy through a mortal He quickens that servant's soul and lets a part of His intelligence linger there. When He lets His command go forth through the mouths of His servants and the sea rushes back to make room for the fleeing multitudes, the water bursts forth from the rock, fire comes down from heaven, lions lose their fierceness, serpents lose their sting, the lame leap to their feet and the dead arise, He lets some of His dignity continue with those who have enjoyed the use of His divine power. Such as attain to these blessings learn the Lord and His ways. They know that God Himself works by faith, for through faith the worlds were framed by His word. They feel that they are learning the principles by which infinite power is obtained, and look forward to the time when they may, under the same divine direction that they now observe, become creators also in the infinite realms of God's kingdom.

The recent boast of atheism is that "before long we shall have demolished the belief in miracles." Not so fast! The powers of infidelity may demolish faith in miracles among those who have never seen or felt them, among those who believe no miracles have been performed for eighteen centuries, but it will not be easy to demolish the faith of such as have experienced often the miraculous power of the Lord. Tens of thousands of the Latter-day Saints can bear truthful testimony that in their own presence the sick have been healed, sight has been given the blind, devils have been cast out, the dead raised, and the gift to speak in tongues and the gift to interpret have been enjoyed. They have, in numberless cases, felt the bliss that follows pain after the Elders of the Church have anointed their heads with oil, laid on hands, prayed for the blessing of health and rebuked disease in the name of Jesus (James v: 14). Health was made doubly sweet by knowing that the Lord had given it.

The Saints do not look upon miracles as unnatural. We are convinced that the supernatural act will some day be much more simple to our minds than are many common scientific phenomena to the scientists even at the present time. We do not think that God's primeval work was to arrange the forces of nature like the winding up of a clock, and that now He sits off in the distance and lets them act and react without power to interfere. We believe that the laws of nature have always been in force and are eternal. Our Heavenly Father, with complete comprehension of all that is, has infinite power. His methods of work are natural, for He works through nature. The energies of the universe are at His command, and it is simpler for Him to topple over the walls of cities, drive back the waters of a river or a sea, shake the earth, cast down the stars, or heal a wound in the human body, than it is for the boy to pick up a pin with his toy magnet or for the scientist to turn the key and cast messages out into space for reception across the ocean.

THE SACRED TENTH: OR, STUDIES IN ANCIENT TITHE-GIVING.

BY THE REVEREND HENRY LANSDELL, D.D.

PERSIA, PHŒNICIA, AND ARABIA.

In Persia tithe-giving appears to have been known before the days of Cyrus, for Professor Maspero says: "These deities (of Elam dwelling near Susa) received a tenth of the spoil after any successful campaign; the offerings comprising statues of the enemies' gods, valuable vases, ingots of gold and silver, furniture and stuffs." Xenophon also narrates of Cyrus, that having collected a great sum of money amongst his captives he caused it to be divided, and the tithe thereof to be delivered to the Prætors, to be consecrated to Apollo, and Diana of Ephesus, as he had vowed.

Let us pass next to the Phœnicians, who dwelt on the coast of southern Syria, and were the principal merchants and manufacturers of antiquity. They were also the most skilful shipbuilders and the boldest navigators of the ancient world, and "pushed their way from island to island, and cape to cape, until they reached the southern capes of Spain, and passed through the Straits of Gibraltar." They also founded the city of Carthage, and having brought with them from Tyre the custom of tithe-giving, they from the outset used to send the tithe of all their profits and increase to Tyre for Hercules, by one clothed in purple and priestly robes; and so likewise they did with their spoils of war in Sicily. Becoming, however, in process of time, very wealthy, they began to slacken their piety, sending their tithe but seldom, and that not of the best, thereby showing neglect and disregard of their dieties.

Afterwards, Diodorus Siculus relates into what straits the Carthaginians were driven by Agathocles the Sicilian, and how the Carthaginians, supposing their losses and disasters to be sent to them by the gods, betook themselves to all manner of supplication and devotion. Supposing too that Hercules of Tyre, more especially, was angry, they sent to his temple great presents and rich gifts, and forwarded the tenth as of old. All this seems to show the practice of these Phœnician colonists to have been not merely a tithe offered as a vow on a given occasion, but a regularly recurring payment.

In accordance with this Madame Ragozin speaking of the Canaanite or Phœnician, and his religious ideas, says: "The god to him is a king. . . . He claims certain dues, and watches jealously that they shall be rendered him. He owns the land wherein he allows his worshippers to dwell. He has given it to them with all it contains and bears, to use and to enjoy. But of these good things a fair share is due to him, the Supreme Landlord, in common gratitude. His should be at least the male first-born of every domestic animal, the firstfruits of every crop, and a portion—generally the tenth—of all the products both of the soil and of men's industry, to be paid in at stated periods, solemnly consecrated as festive at the nearest temple. . . . It is also understood that a portion of the booty made in war—not less than the tenth—of right belongs to the gods, whose favor has prospered the nation's arms."

There remain now two other nations to be referred to in connection with ancient Semitic tithe-giving, namely, the Arabians and Ethiopians. Pliny

mentions an Arabian law whereby the owner had to pay tithe of his frankincense to the god Sabis, whose priests received it not by weight [that is, sparingly], but by measure. Nor might any sale of it be made till the tenth was paid.

Again, Dr. Robertson Smith, formerly Professor of Arabic in the University of Cambridge, writing of Baal worship in Arabia, in his *Religion of the Semites*, says: "From the Coran and other sources we have sufficient evidence that the settled Arabs paid to the god a regular tribute from their fields, apparently by marking off as his a certain portion of the irrigated and cultivated ground." Again, "In Arabic law, ground of the second class [that is watered by rain or 'what the Baal waters'] pays double tithes."

Once more, speaking of sacred tribute in Arabia, the Professor adds: "The agricultural tribute of first-fruits and tithes is a charge on the produce of the land, paid to the gods as Baalim or landlords." Also, "The tributes which chiefs and kings received from foreigners were partly transit dues from traders. In such tribute the gods had their share, as Pliny expressly relates for the case of the incense traffic, and as Azraci appears to imply for the case of the Greek merchants at Mecca. Commerce and religion were closely connected in all the Semitic lands; the greatest and richest temples are almost always found at cities which owed their importance to trade."

And lastly: what Pliny says of the Arabians and their frankincense, he repeats in substance of the Ethiopians and their cinnamon, which they did not cut but with prayers made first to their gods, and a sacrifice of forty-four goats and rams. Then the priests dividing the cinnamon, took that part belonging to their god Assabinus, and left them the rest to make merchandise of.

I have not systematically pursued these investigations to other Asiatic nations East of Persia, nor inquired of modern non-Christian nations in Asia as to how far they regard it as a duty to offer a part of their property to their gods, and in what proportion they do so. One or two instances, however, have come easily to hand.

The Rev. J. E. Padfield, a missionary of my acquaintance, whose station at Musulipatam I visited in 1890, took the pains to inquire systematically and in detail over his large district, of every native Christian family in each congregation, as to how much heathen in their own social position would pay, or what would have been the amount of their own religious offerings had they continued to be heathens. This was done with a view to comparison with what they gave for Christian religious purposes of every kind. As the result of that inquiry it was stated that the high caste Brahmins had been wont to spend for religious purposes the equivalent of a month's income per annum; the lower castes, such as farmers, cultivators, and coolies spending less: but speaking of these particular Christians as a whole it appeared that whilst they were heathen they had to expend upon religious observances not less than 1-13th of their net incomes.

Once more: when prosecuting my studies one day at the British Museum, I was accosted by a well educated young Sikh, who came from Amritsar, and was brother, or near relative, of the chief priest of the Golden Temple, which I remembered to have visited. Upon my asking for any information he could give me relative to the subject I was studying, he said that, in the time of Baba Aryan Sodhi, the fifth Sikh *Guru* (or teacher), the people gave a tenth

part of their incomes for religious purposes; but that in the present day, good Sikhs give about one-twentieth; though the proportion varies.

If then we summarize the evidence furnished on tithe-giving in Assyria, Babylonia and Western Asia; and ask whether the peoples of these countries recognized it as a duty to offer a part of their property to their gods, we find Tiglath Pileser, Nebuchadnezzar, Nabonidus, Belshazzar, Cyrus, and other sovereigns, with all classes of the people in the Euphrates valley, as well as Phœnician colonists in Carthage, all of them annually offering a tenth of their increase, whether from fruits of the ground, or profits from merchandise, whether from spoils of war, from transit dues, or portions of tribute, and other sources of income, whereby the temples were furnished and endowed the priests supported and the gods honored: all this being done partly as a matter of obligation, and partly voluntarily, and this as far back as 2,000 years before the Christian era. In our next article, on Egypt, we expect to get back 2,000 years earlier still.

PLEASED WITH THE MUSIC OF ZION.

Ppophets of old predicted that Zion should become the glory of the world in latter days, that it should rejoice with joy and singing, and that people from the nations should go up to behold its inhabitants. We are confident that time is near at hand. In a quiet way people are going up to the mountain of the house of the Lord at the present time by tens of thousands every year, and there they learn the ways of the Lord. That Zion is not entirely lacking in glory may be inferred from the following description of a visit to Salt Lake City. Such concerts as the writer describes, and somewhat less pretentious ones, are given several times a week, and are gratuitous. This article appeared recently in the *Birmingham Courier*:

The afternoon of that interesting day was filled out by a trip to the Saltair pavilion, where baths in the beautiful salt lake were taken, and the beauty of the grand pavilion was admired. After returning to the city and supper was taken, we went to the Tabernacle, where a special grand concert in honor of the visiting editors (for whom seats had been reserved) had been arranged. The following was the program of the concert:

1. Hail Noble Chief (Glinka) ... Tabernacle Choir and Organ.
2. Pilgrims Chorus from Tannhauser ... ... Wagner.
3. a. Hyman of the Nuns ... ... Wely.
   b. Allegretto ... ... Wolstenholme.
   c. Male Chorus ... ... Mr. J. J. McClellan.
4. Selection ... ... Tabernacle Choir.
5. Address: "Mormonism" ... ... Judge William H. King.
6. a. Toccate from the 6th Organ Symphony ... ... Widor.
   b. Gavotte from Mignon ... ... Thomas.
   c. Andantino... ... ... Lemare.
7. Selection, Hallelujah Chorus (Handel) ... Tababernacle Choir.

Verily, he who has not heard this concert does not know what an organ concert really means. This powerful instrument sang from all its "fugs."

Human voices were so masterly imitated, that it was difficult to distinguish the difference between these sounds and the real thing. It seemed as if the organist (nay, we can not really use that name, it was not an organist, it was an artist, the man who played this instrument, an artist of the first class) would enter into our heart and soul, would speak to our most solemn feelings and prove to us that music (the true, genuine, artistic music) is the language of the angels. Mr. John McClellan is the name of the artist whose achievements and results on that magnificent organ will live in the memory of all who were fortunate enough to hear it, as long as life itself will last. After the concert was over, there was a perfect silence for a few moments; it seemed as if every one was afraid to break the holiness of the stillness, but at once the applauding began and it was then as enthusiastic as the concert itself was grand and its effects lasting.

BREVITIES.

PECULIARITIES OF ENGLISH.

Professor Thomas R. Lounsbury of Yale University in recent articles declares that there is no standard of pronunciation of the English language. Moreover, he says that there is no possibility of a standard ever being reached until our spelling has been reformed and made phonetic. He says: "What can we hope for the orthoepy of a tongue in which, for illustration, the short sound of *e* found in *let* is represented by *ea* in *head*, by *eo* in *leopard*, by *ay* in *says*, by *ai* in *said*, by *ei* in *heifer*, and by *a* in *many*? Or of the corresponding long sound given by us to the same vowel, which is represented by *e* in *mete* (to measure), by *ea* in *meat* (an article of food), or by *ee* in the verb to *meet*; and, moreover, by *i* in *machine*, by *ie* in *believe*, by *ei* in receive, by *eo* in *people*, and by *œ* in *œgis*? Or take the sound denoted by the digraph *sh*, seen in *ship*. It is represented by *ce* in *ocean*, by *ci* in *suspicion*, by *ti* in in *nation*, by *xi* in *anxious*, by *sci* in *conscience*, and by *s* followed by *u* in *sure*."

GERMANY'S BABEL OF RELIGIONS.

Official statistics in Germany show the existence of two hundred and twenty-two different kinds of religion in that Empire. There are one hundred and eighty-five different Christian confessions, among them being eight kinds of Baptists and Apostolic Christians, nine kinds of Methodists and Quakers, and seven kinds of Free Religionists. Besides the Christians there are Jews, Mohammedans, Buddhists, Brahmans, Fire Worshippers, Sun Worshippers, etc., and twenty-one creeds in which are included Atheists and Materialists.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

Active construction work began the last of August on the San Pedro Los Angeles and Salt Lake railroad below Calientes.

The Daly West mine of Park City paid $108,000, in dividends during the month of August. Its neighbor the Silver King paid $100,000.

Many cases of typhoid fever have been reported in Salt Lake City lately, and as a result of investigation a number of artesian wells in the district have been condemned on account of ammonia they contain.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 17, 1903.

EDITORIAL.

THE USE OF HOLY NAMES.

It would be interesting to see a list of words that are considered profane by different peoples. A general habit exists among men to vent their anger by the use of some expletives; and because they are associated with evil passions, these words themselves come to be regarded as oaths which it is wicked to utter. Sacred things also, and the opposite, are appealed to and come into common use among the profane. Strange to say, however, among some Christian peoples the name of Deity is used many times merely for emphasis in common conversation, and the custom is not regarded as sinful. Among some of the peoples on the Continent, the name of the Savior and of the Father are so used by religious and irreligious; but if a person makes an appeal to thunder, lightning, or a cross in heaven, he is looked upon as almost a criminal.

The Savior's command, "Swear not at all," is profitable to observe in this connection. Words innocent in themselves are made evil by evil customs. The best that we can do when angry is to be moderate in words and actions. The fires of passion can be smothered out more quickly if the draught of expression is not opened. Then we alone know how we have felt; others are not injured, or wounded in their feelings, by our anger. He that ruleth his spirit, says Solomon, is better than he that taketh a city. Self-control is one of the noblest and most profitable acquirements of the human character, it is the end for which all Saints are striving. It is better, therefore, when anger rises, to repress profane words. And when men are calm there can certainly be no excuse for oaths. The one given to habitual profanity is an object of sorrow, almost of disgust, to cultivated persons. This is especially the case when the offending words are the names of Deity. "Thou shalt not take the name of the Lord thy God in vain," was the divine command given through Moses to humanity.

We are not certain that the profane alone will be condemned under the third commandment. There is another class of people who without realizing it are taking the name of the Lord in vain. The use to which the sacred names of the Father and the Son are put in many religious meetings is simply shocking to those who live in the true fear of the Lord. When the revivalist in one prayer shouts out the holy name of our Redeemer a score of times, and repeats it again and again in his talk without any other purpose than to fill up his remarks, he certainly takes the name of the Lord in vain.

The Saints should be exceedingly careful in this matter. Be jealous of the sacred names of our Father, our Savior and the Comforter. When we repeat them it should be with all seriousness and thought. We need not say them often in our supplications. The Savior said, "Our Father, which art in heaven," and those words are sufficient for any of us in prayers for which no form has prescribed. All our petitions must be offered in the name of Jesus Christ, but those holy words need not be used more than once in the prayer. It is not the purpose to prescribe rules regarding how we should begin and end our prayers. Each person will use his own individuality and let the Spirit guide him in his petitions, but we can well guard ourselves against taking holy names in vain in praying, in speaking or in writing.

J. J. C.

THE address of the Liverpool conference headquarters has been changed to The Hawthorns, Clevelands Road, Burnley.

THE presidents of conferences will please instruct intending passengers for the United States to fill out carefully the entire interrogatory forms that are supplied, not omitting the date of intending departure or any other part. The law requires that the form be filled out complete.

PRESIDENT HOMER J. RICH and Elder William O. Creer opened a Sunday school, Sunday, September 13, 1903, at the home of Mr. and Mrs. Blakemore, who had so generously offered their home for school and religious services, at 42 Berry Road, Saltley. The enrolment numbered twenty-five, twenty being non-members. Much interest is manifested, and it is hoped that these children may be given the testimony of the Gospel of Jesus Christ.

PRESIDENT ANTHON L. SKANCHY writes from Copenhagen that conditions in the Scandinavian mission are exceptionally good. He has received cheering news from all his conference presidents lately regarding the work in their fields. New districts are being opened up, and President Skanchy takes special pleasure in telling of the baptism of ten souls in Bodö, a seaport town of Norway far above the arctic circle. The Elders in later years have not labored there until recently, though it was President Skanchy's first mission field, as a native Elder, forty years ago. The prospect there is good.

APPOINTMENT.—Elder John A. Hendrickson was set apart, Thursday, September 10, 1903, at Liverpool, for a mission to Scandinavia. The mission will be brief, lasting only a few months. It is understood that Elder Hendrickson will preside during this time over the Christiania conference.

RELEASES.—Elders Francis M. Cox and George Payne of the Birmingham conference have been honorably released to return home per s.s. *Columbus*, October 1, 1903.

TRANSFER.—Elder Milton Woodruff Snow is transferred from the Liverpool to the London conference.

DEPARTURES.—A company of missionaries, emigrating Saints and returning

visiting Saints sailed from Liverpool per s.s. *Commonwealth*, Thursday, September 10th, 1903, in charge of Elder Andrew E. Anderson. The following missionaries returned. Thomas E. McKay, Heber Hanson, Julia T. Hanson, Joseph C. Wood, William F. Toller, Daniel Harding and Freeman Tanner. Elders Samuel E. Leigh and John Frank Allred were en route to Colorado to where they have recently been transferred on account of sickness.

THE semi-annual London conference will be held in the Finsbury Town Hall, Roseberry Avenue, E.C., near "the Angel," Islington, Sunday, September 27, 1903, services commencing at 10:30 a.m., 2:30 and 6:30 p.m. The public is invited. The special announcement is made that on Saturday evening, September 26th, at 8 o'clock, a concert will be given in the Large Room of the above Town Hall. We are pleased to announce that in addition to Mr. E. F. Tout, Miss Nannie Tout and the other members of that talented family, who have done such excellent work in former concerts the services have been secured of Miss Emma Lucy Gates (soprano) now in Paris; Miss Arvilla Clark (mezzo-soprano) now in Berlin; Mr. H. S. Goddard (baritone) now in Berlin; Mr. Oscar Kirkham (tenor) late of Berlin; Mr. James Trethewey (violinist), Mr. Cecil Montague (pianist), both of the Guildhall School of Music, and other talented musicians. Those who have attended our former concerts will need no further assurance that a great musical festival awaits them. In order to help defray hall expenses, there will be a nominal charge of 6d. admission. A few seats will be reserved at 1s. each.

THE GRIMSBY CONFERENCE.

THE semi-annual Grimsby Conference met at the Lecture Hall, Kingston Square, Hull, on the 13th inst. The meetings commenced at 10:30 a.m., and 2:30 and 6:30 p.m., President Edwin A. Bingham presiding. President Francis M. Lyman and the following traveling Elders were present: E. Le Roy Harrison, Hugh C. Watson, Albert F. Dixon, George F. Evans, Cornelius H. Banks, William Preston, Malcolm McAllister, Simon W. Beck, James W. Cottam, Brigham E. Griffiths, Orson L. Thomson, Joseph B. Roden and Arthur C. Chadwick.

In the morning, after singing and prayer, Elders Griffiths and McAllister administered the sacrament. President Bingham bade all welcome. The statistical and labor report for the six months ending August 21, 1903, was read by the clerk. The names of the general and local authorities of the Church were presented and sustained by the people.

Elder Harrison spoke on the progress of the Church, calling attention to the advancement being made, not only by the Church as a whole, but by the individual members, through diligent work. Elder Banks briefly referred to the organization of the Church and some of the first principles of the Gospel.

President Lyman said he noticed, by the labor report, that the Elders had been busy and hoped that the Saints were keeping pace, doing a little better each month. He showed that the design of the Gospel was to bring man back to the presence of his Maker. He also spoke very impressively upon the necessity of tithe-paying and the blessings derived therefrom, pointing out the

fact that the Lord had given to us our bodies, our senses, and all that we enjoy on the earth, and required back only one tenth of our income. The Saints were given to understand that the morning services of the conference are for them and all were expected to be there; the sisters should not remain home to cook hot dinners.

Elder McAllister was the first speaker at the afternoon session. He said that the Latter-day Saints were teaching the Gospel that was instituted before the creation of the world, and later taught by the ancient worthies and the Savior and His Apostles. The confusion which exists in the religious world to-day has been caused by the doctrines of man. Elder Evans spoke of the efficacy of prayer when offered in faith and humility, recounting some of the great things which have been accomplished through that power. President Bingham admonished the people to turn to the Scriptures and ascertain for themselves which church is teaching the doctrine of the Savior.

President Lyman read a portion of Mark xvi. He said that members of the various sects would not be saved until they had complied with every requirement of the Gospel, either in this life or the spirit world. Man will be given a chance after death. He spoke of the necessity of baptism, but forcibly impressed the fact that baptism would be of no effect without the subject having first truly repented, for no sinner could enter the kingdom of heaven. President Lyman showed that people could be sincere and honest in doing wrong unknowingly, but when they heard the truth they, like Paul, should be willing to accept, and, if necessary, give their lives for it. The Latter-day Saints are fulfilling Scripture by taking the Gospel to all nations and preparing the world for the second coming of the Redeemer.

At the evening meeting Elder Beck explained how the prophecies of Amos, Isaiah and others concerning the apostasy and the breaking of the everlasting covenant had been fulfilled. He called attention to the conditions existing in the world as a result, and the necessity of the Gospel, which was to be brought by the angel flying through the midst of heaven. In following the interpretation of Nebuchadnezzar's dream the speaker showed that in 1829 the last of the ten kingdoms was set up, and in 1830 the God of heaven did set up a kingdom which should stand forever. Elder Watson referred to the apostasy as the greatest calamity in the world's history, for by it the people were left without a knowledge of God. He showed that those who worshipped a deity without body, parts and passions worshipped a nonentity. The Scriptures were appealed to, and the attributes of our Heavenly Father explained.

President Lyman directed attention to the fact that the Savior was in the exact image of His Father in body, parts and passions. He referred to the marvelous work accomplished by the Prophet Joseph Smith, stating that no greater Prophet ever lived other than the Savior. He spoke of the persecutions of the Savior and those who followed Him; of their fate for teaching faith, repentance and baptism and asked if it were not natural that Satan should array his forces against the truth when God should again set His hand to establish His kingdom. Emphasis was laid on the fact that the Latter-day Saints are the only people who build temples in which work is done for the living and the dead; who teach the gathering of the Saints; and who have the promise of retaining for time and all eternity their families, as they have

them on the earth. The work of the Prophet Joseph and of all ancient prophets in comparison with that done by the Savior is as a grain of sand to the whole earth.

During the evening meeting Miss Maud Anderson sang "The Two Cities," and at the close of both the afternoon and evening meetings, the Hull choir, under the direction of Brother Joseph H. Woods, sang an anthem.

At 1:45 p.m., Saturday, President Lyman met in council meeting with the Elders, heard the reports of their labors for the past six months, and gave them much encouragement and counsel. Monday evening the Saints, Elders and many friends participated in an excellent musical and literary entertainment.

GEORGE F. EVANS, Clerk of Conference.

LETTER FROM ELDER REED SMOOT.

THE following letter dated Provo, Utah, August 26, 1903, has been lately received. Its contents will be of general interest to the Saints:

DEAR BROTHER LYMAN,

I desire to thank you heartily for your postal card of August 6, 1903, written me from St. Petersburg. I am always pleased to hear from you, and I have listened with a great deal of pleasure to your letters addressed to the Presidency that have been read to the quorum. I have on a good many occasions decided to write you the general news and what I was doing, but I have been so crowded that it was next to impossible to do anything more than what was really demanded of me from day to day.

About a year ago I made the southern trip—the one you used to make so often—and I am proud to report to you that wherever I went the name of Francis M. Lyman was a household word. The people love and honor you and look upon you as their father. I told them that I was a very poor substitute, but that our mission was the same. I enjoyed myself exceedingly well. I took with me President Abram Hatch, and it did him a great amount of good.

I just returned yesterday from a visit to Seattle. I went there in company with thirty-five other Utah people, for the purpose of speaking to the Trans-Mississippi Commercial Congress. Our presence at the Congress certainly did a great deal of good towards removing prejudice against our people. The papers spoke in the highest terms of our delegation, and my speech was received with the very best of feeling. We made many, many friends.

This afternoon I leave for Salt Lake to accompany President Joseph F. Smith and President Lund to-morrow to attend conference in Canada. During this conference we expect to divide Canada into two stakes—the east and west. We also expect to spend some time in looking over the Church lands and the prospects for investments for our people who have located in that far north country.

The story of our last political campaign, and my election to the United States Senate is too long to be given in this letter, but I hope some time to give you a complete history of the same. When I went to Washington to take my seat last March, I went two weeks before the close of last session, and

during that time I became acquainted with every senator and a great many of the representatives. I can assure you that I made many warm friends, and I never for one moment thought that my seat would be denied me. There is no question in the world but that the Lord overruled all things during the campaign, and also the outcome at the Senate chamber. On your postal card you ask me the question if I will take my seat and keep it. In answer to this, I will state, I have no doubt of it. Every lie that has been told against me has only strengthened my position.

There is never a Thursday passes but that you are remembered in our prayers at the altar. Personally, I wish to say that I love you, honor you and pray for you, and wish you every success possible in this world. May God's choicest blessings ever be yours. Give my love to all the missionaries and Saints and may the blessings of God attend them.

May peace, good will and the favors of the Lord be with you is the wish of

Your brother,

REED SMOOT.

THE NECESSITY OF DIVINE REVELATION.

BY HENRY G. HILLIER.

Truth crushed to earth,
The eternal years of God are hers,
But error, wounded, writhes in pain,
And dies among her worshippers.

"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isaiah lx: 2).

Throughout all branches of Christendom a strong feeling of dissatisfaction with the present system of religious observance is manifesting itself. Interest in religious questions is steadily on the wane, and the time has come for a decided reformation. Dissension and strife are prevalent in Church organizations. Christianity is divided against itself: ministers of different denominations vary so widely in their beliefs and opinions that the observer is bewildered by the confusion and misunderstanding. The misconstructions and incorrect interpretations put upon portions of the Scriptures in order to suit the creeds formulated by the various sectarians tend to create bisbelief in the Bible's divine origin, and agnostic opinions and atheistic ideas are steadily on the increase.

Can one view this deplorable state of affairs with complacency? Is there not an absolute necessity of divine revelation to restore the truths of the pure Gospel as expounded by Christ and His Apostles? Can we not say truthfully that there has been a "falling away" from the true Gospel as predicted by St. Paul in his second epistle to the Thessalonians: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (II. Thess. ii: 3).

Numerous are the prophecies contained in the Bible that shall be fulfilled in the latter days. One is worthy of particular attention. Paul, writing to

Timothy predicts that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables" (II. Tim. iv: 3, 4). Isaiah too foretells this apostasy from the truth in the following words, "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isaiah xxiv: 5).

Many attempts have been made to unite the scattered sects into one body. These have proved dismal failures. Those who have set on foot these movements have depended upon their own feeble efforts without invoking the aid of revelation. They deny its necessity and assert that the voice of God has been silent for about eighteen hundred years. During that period they say, He has never communed with mankind or made known His purposes to them. The ministers of Christendom teach their congregations that the age of miracles and revelation is past, and that this enlightened age has no need of the gifts of prophecy, visions, healing, and interpretation of tongues. So long as men will rely upon their efforts alone, the unity of the faith is as far distant as ever. Success will not attend their efforts inasmuch as Amos has said that, "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets" (Amos iii: 7).

There is a necessity of divine revelation, not only to restore the true Gospel to mankind, but also to preserve that authority in the Church. Without this authority the direful results now seen in disorganized Christianity will inevitably follow. The Church established by Christ and His Apostles was built upon revelation, and enjoyed its peculiar gifts, but revelation ceased after the Apostles were put to death, and the gifts of prophecy and visions vanished also.

We gather from the Bible that at the time of the restoration of the Gospel in the latter days there shall be wars and rumors of wars. "Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven" (Luke xxi: 10, 11). It cannot be denied that the European nations are looking forward to great international struggles. The clouds of war are looming darkly on the horizon. An ominous silence is maintained, while under the guise of peace the nations are straining every resource to congregate the greatest army and the most powerful navy. The present age has witnessed some fierce struggles which all point to a fulfillment of the things that shall come to pass before the second advent of Christ. For example might be mentioned the Civil war in the United States, the Franco-German war, and the long and protracted war through which the greatest empire under the sun has recently passed.

In spite of all this men shut their eyes to the fact that the last days are at hand. They witness these struggles with comparative indifference, and attempt to console themselves with the vain thought that these are not the signs which are to precede the second coming of the Savior. Woe be to them that shall not be ready when the Bridegroom cometh, for he shall come as a thief in the night, overtaking them unawares. The revelations of the Lord in this age prepare the faithful Saints for His coming. If the world rejects the

divine warning, it will be without hope on that dreadful day that fast approaches.

The restored Gospel as originally laid down in the Bible, has come with the divine authority to preach its doctrines and principles and to administer its ordinances. The same gifts and powers which characterized the primitive Church are enjoyed by the restored Church in this, the dispensation of the fulness of times. This restoration is in entire conformity with the prophecies of both the Old and New Testament Prophets. Daniel tells us that "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Daniel ii: 44). St. John while on the lonely Isle of Patmos was permitted to see many things which were to come to pass in the latter times. Among these things he foresaw "an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come" (Rev. xiv: 6, 7). This angel, the Latter-day Saints maintain, has appeared and committed the everlasting Gospel to mankind for the last time. The man chosen by God to fulfil this latter-day work was Joseph Smith. By his instrumentality the kingdom prophesied by Daniel has been set up, never to be destroyed.

The position of the Latter-day Saints is unique. They alone are established upon the rock of revelation. The churches established by man are destined to decay, while the Gospel of Christ again restored to earth is to be preached for a witness unto all nations (Matt. xxiv: 14). Its light is to enter the domains of black and white, heathen and civilized communities. Nothing devised by man can arrest its onward progress. Error may predominate for a time, and the emissaries of the true Church may encounter prejudice, opposition, and persecution in all its varied forms, but they find consolation in the words of Christ Himself, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark x: 29, 30).

CURRENT EVENTS.

THE BRITISH ASSOCIATION.

Wednesday, September 16th, the British Association closed its annual session at Southport. There were in attendance during the week's meetings 1754 members. These scientists, representing many departments of investigation and thought, presented the results of their researches, held discussions and enjoyed a pleasant social time. There were sections for the consideration of geology, mathematics and physics, astronomy, zoology, botany, geography, economics, anthropology, engineering and education. A strongly practical tone was given to most of the papers and discussions.

QUERIES ANSWERED.

BY JOHN FAVILL.

I feel within my aged breast
A power that cannot be repressed.
From whence it came I cannot tell,
Like magic did my bosom swell.
It was perhaps from heaven sent
To strengthen courage, almost spent,
And raise new hopes, make vision bright;
On this, Good Spirit, grant me light.

I feel that I'm a stranger here,
As if I came from other sphere.
But what's the purpose, where's the gain?
Is it a duty to remain?
And have I known of this before?
And is there knowledge yet in store?
These things, Good Spirit, teach to me;
Let it no more be mystery.

Have I a Father and Mother dear?
Did I dwell with them in yonder sphere?
And was I nurtured by their side?
Was I their child, perhaps their pride?
If so, why have I come to earth
To suffer sorrow, pain and dearth
Of their great glory, and for years
To suffer in this vale of tears?

Perhaps I've sinned, done things amiss,
That I've been sent to a place like this.
Or is it marked on heaven's plan
To be a blessing unto man,
To live and die, for die I must,
And let my dust return to dust.
Will it, Good Spirit, from earth arise,
Be clad with glory in the skies?

The Spirit that comforted men of old
Gave answer to my queries bold.
"Thou indeed art an absent son [done
From thy Father's court, where thou hast
A faithful work that entitled thee
To come and prepare for a higher degree,
A body secure, experience gain,
New trials endure, new glory obtain.

"Thou wert one of that brotherhood
Of Michael's angels who nobly stood
And bade defiance to the foe,
Cast Satan and hosts to the realms below.
The dragon fell, but still he fought,
Is fighting now to bring to nought
The plan of God, His Church destroy,
The Saints to crush or from truth decoy.

"The Prophet and Patriarch he slew,
And turning his wrath on their followers true,
He drove them out on the desert broad
Where wild beasts roamed and red men trod.
And many a faithful Saint there fell;
Their grief was more than tongue can tell.
But the mountain valleys became their home,
And they'll hold them secure tho' devils foam.

"There they are free to worship God,
His temples build, send His word abroad
To warn all men that soon their King
With angels and risen Saints will bring
Justice to earth. From pole to pole
Christ Himself shall have control.
The priesthood then will lead the van,
Teach peace on earth, good will to man."

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